XIX.
PROPOSITIONS
Made
By both Houſes of Parliament,
to the Kings moſt Excellent
Majeſtie:
VVith His Majeſties Anſwer thereunto.

¶ By the King.

Our expreſſe pleaſure is, That this Our Anſwer be read and publiſhed throughout all Churches and Chappels of the Kingdom of England and Dominion of VVales,

By the ſeverall Parſons, Vicars, or Curats of the ſame.

YORK:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.
1642.

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¶ XIX. Propoſitions made by both Houſes of Parliament, to the Kings moſt excellent Majeſtie, touching the differences between His Majeſtie and the ſaid Houſes.

YOur Majeſties moſt humble and faithfull Subjects, the Lords and Commons in Parliament, having nothing in their thoughts and deſires more precious and of higher eſteem (next to the Honour and immediate Service of God) then the juſt and faithfull performance of their Dutie to your Majeſtie and this Kingdom, and being very ſenſible of the great diſtractions and diſtempers, and of the imminent Dangers and Calamities which thoſe Diſtractions and Diſtempers are like to bring upon your Majeſtie and your Subjects: All which have proceeded from the ſubtill Inſinuations, miſchievous Practiſes, and evill Counſels of Men diſ-affected to Gods true Religion, your Majeſties

Honor and Safety, and the publike Peace and Prosperity of your people: After a serious observation of the Causes of those Mischiefs, do in all Humilitie and Sinceritie present to your Majestie their most dutifull Petition and Advice; That out of your Princely Wisdom, for the establishing your own Honour and Safetie, and gracious tenderneſſe of the welfare and security of your Subjects and Dominions, You will be pleased to Grant and Accept these their humble Desires and Propositions, as the most necessarie effectuall means, through Gods blessing, of removing those Jealousies and Differences which have unhappily fallen betwixt You and your People, and procuring both your Majestie and them a constant course of Honour, Peace, and Happinesse.

I THat the Lords, and others of your Majesties Privie Councell, and such great Officers and Ministers of State, either at home or beyond the Seas, may be put from your Privie Councell, and from those Offices and Imployments, excepting such as shall be approved of by both Houses of Parliament; And that the Persons put into the Places and Imployments of those that are removed, may be approved of by both Houses of Parliament; And that all Privie Coun-

Councellors ſhall take an Oath for the due execution of their Places, in ſuch forme as ſhall be agreed upon by both Houſes of Parliament.

II. That the great Affairs of the Kingdom may not be Concluded or Tranſacted by the Adviſe of private men, or by any unknown or unſworn Councellors; but that ſuch Matters as concern the Publike, and are proper for the high Court of Parliament, which is your Majeſties great and ſupreme Councell, may be Debated, Reſolved, and Tranſacted onely in Parliament, and not elſewhere: And ſuch as ſhall preſume to do any thing to the contrary, ſhall be reſerved to the Cenſure and Judgement of Parliament: And ſuch other matters of State as are proper for your Majeſties Privie Councell, ſhall be debated and concluded by ſuch of the Nobility and Others, as ſhall from time to time be choſen for that place by approbation of both Houſes of Parliament. That no publike Act concerning the Affairs of the Kingdom, which are proper for your Privie Councell, may be eſteemed of any validity, as proceeding from the Royall Authority, unleſſe it be done by the advice and conſent of the major part of your Councell, atteſted under their hands. And that your Councell may be limited to a certain number,

not exceeding five and twenty, nor under fifteen; and if any Councellors place happen to be void in the Intervals of Parliament, it ſhall not be ſupplied without the Aſſent of the major part of the Councell; which choice ſhall be confirmed at the next ſitting of the Parliament, or elſe to be void.

III. That the Lord high Steward of *England*, Lord high Conſtable, Lord Chancellour, or Lord Keeper of the great Seal, Lord Treaſurer, Lord Privie Seal, the Earle Marſhall, Lord Admirall, Warden of the Cinque-Ports, chief Governour of Ireland, Chancellour of the Exchequer, Maſter of the Wards, Secretaries of State, two chief Juſtices, and chief Baron, may be alwayes choſen with the approbation of both Houſes of Parliament: And in the Intervals of Parliaments by aſſent of the major part of the Councell, in ſuch manner as is before expreſſed in the choice of Councellors.

IV. That he or they unto whom the Government and education of the Kings Children ſhall be committed, ſhall be approved of by both Houſes of Parliament; and in the Intervals of Parliaments, by the aſſent of the major part of the Councell, in ſuch manner as is before expreſt in the choice of Councellors: And that all ſuch

Servants

Servants as are now about them, againſt whom both Houſes ſhall have any juſt exception, ſhall be removed.

V. That no Marriage ſhall be Concluded, or Treated for any of the Kings Children, with any Forraign Prince, or other Perſon whatſoever abroad, or at home, without the conſent of Parliament, under the penalty of a Premunire unto ſuch as ſhall ſo Conclude or Treate any Marriage as aforeſaid. And that the ſaid Penalty ſhall not be pardoned or diſpenſed with, but by the conſent of both Houſes of Parliament.

VI. That the Laws in force againſt *Ieſuites*, *Prieſts*, and *Popiſh Recuſants*, be ſtrictly put in execution, without any Toleration or Diſpenſation to the contrary; and that ſome more effectuall Courſe may be Enacted, by Authoritie of Parliament, to diſable them from making any diſturbance in the State, or eluding the Law by Truſts, or otherwiſe.

VII. That the Votes of Popiſh Lords in the Houſe of Peers, may be taken away, ſo long as they continue Papiſts; and that His Majeſtie would conſent to ſuch a Bill as ſhall be drawn for the Education of the Children of Papiſts by Proteſtants in the Proteſtant Religion.

VIII. That your Majeſtie will be pleaſed to

Conſent

Conſent, That ſuch a Reformation be made of the Church-Government, and Liturgie, as both Houſes of Parliament ſhall adviſe, wherein they intend to have Conſultations with Divines, as is expreſſed in the Declaration to that purpoſe; and that your Majeſtie will contribute your beſt Aſſiſtance to them for the raiſing of a ſufficient Maintenance for Preaching Miniſters thorow-out the Kingdom: And that your Majeſtie will be pleaſed to give your conſent to Laws for the taking away of Innovations and Superſtition, and of Pluralities, and againſt Scandalous Miniſters.

IX. That your Majeſtie will be pleaſed to reſt ſatisfied with that Courſe that the Lords and Commons have appointed for Ordering the *Militia*, untill the ſame ſhall be further ſetled by a Bill: And that you will recall your Declarations and Proclamations againſt the Ordinance made by the Lords and Commons concerning it.

X. That ſuch Members of either Houſe of Parliament, as have, during this preſent Parliament, been put out of any Place and Office, may either be reſtored to that Place and Office, or otherwiſe have ſatisfaction for the ſame, upon the Petition of that Houſe, whereof he or they are Members.

XI. That

XI. That all Privie Councellors and Judges may take an Oath, the form whereof to be agreed on, and ſetled by Act of Parliament, for the maintaining of the Petition of Right, and of certain Statutes made by this Parliament, which ſhall be mentioned by both Houſes of Parliament: And that an enquiry of all the Breaches and Violations of thoſe Laws may be given in charge by the Juſtices of the Kings-Bench every Tearm, and by the Judges of Aſſize in their Circuits, and Juſtices of Peace at the Seſſions, to be preſented and puniſhed according to Law.

XII. That all the Judges and all Officers placed by approbation of both Houſes of Parliament, may hold their Places, *Quam diu bene ſe geſſerint.*

XIII. That the juſtice of Parliament may paſſe upon all Delinquents, whether they be within the Kingdom, or fled out of it; And that all Perſons cited by either Houſe of Parliament, may appear and abide the cenſure of Parliament.

XIIII. That the Generall Pardon offered by your Majeſtie, may be granted with ſuch Exceptions, as ſhall be adviſed by both Houſes of Parliament.

XV. That the Forts and Caſtles of this King-

dom, may be put under the Command and Cuſtody of ſuch Perſons as your Majeſtie ſhall appoint, with the approbation of your Parliament; and in the intervals of Parliament, with the approbation of the major part of the Councell, in ſuch manner as is before expreſſed in the choice of Councellors.

XVI. That the extraordinary Guards, and Millitary Forces, now attending your Majeſtie, may be removed and diſcharged; and that for the future you will raiſe no ſuch Guards or extraordinary Forces, but according to the Law, in caſe of actuall Rebellion or Invaſion.

XVII. That your Majeſtie will be pleaſed to enter into a more ſtrict Alliance with the States of the United Provinces, and other neighbour-Princes and States of the Proteſtant Religion, for the defence and maintenance thereof againſt all Deſignes and Attempts of the *Pope* and his Adherents, to ſubvert and ſuppreſſe it, whereby your Majeſtie will obtain a great acceſſe of Strength and Reputation, and your Subjects be much encouraged and inabled in a Parliamentary way, for your aid and aſſiſtance in reſtoring your Royall Siſter and her Princely Iſſue to thoſe Dignities and Dominions which belong unto them, and relieving

relieving the other diſtreſſed Proteſtant Princes who have ſuffered in the ſame Cauſe.

XVIII. That your Majeſtie will be pleaſed, by Act of Parliament, to cleer the Lord *Kymbolton*, and the five Members of the Houſe of Commons, in ſuch manner that future Parliaments may be ſecured from the conſequence of that evill preſident.

XIX. That your Majeſtie will be graciouſly pleaſed to paſſe a Bill for reſtrayning Peers made hereafter from Sitting or Voting in Parliament; unleſſe they be admitted thereunto with the conſent of both Houſes of Parliament.

AND theſe our humble deſires being granted by your Majeſtie, we ſhall forthwith apply our ſelves to regulate your preſent Revenue, in ſuch ſort, as may be for your beſt advantage; and likewiſe to ſettle ſuch an ordinary and conſtant increaſe of it as ſhall be ſufficient to ſupport your Royall Dignitie in Honour and plenty, beyond the proportion of any former Grants of the Subjects of this Kingdom to your Majeſties Royall Predeceſſors. We ſhall likewiſe put the Town of *Hull* into ſuch hands as your Majeſty ſhall appoint, with the Conſent and Approbati-

on of Parliament; and deliver up a juſt accompt of all the Magazine; and cheerfully imploy the uttermoſt of our Power and Endeavour in the reall expreſſion and performance of our moſt dutifull and loyall affections to the preſerving and maintaining the Royall Honour, Greatneſſe, and Safety of your Majeſtie and your Poſteritie.

¶ His

¶ His Majeſties Anſwer to the nineteen Propoſitions of both Houſes of Parliament.

BEfore we ſhall give you Our Anſwer to your Petition and Propoſitions, we ſhall tell you, That we are now cleerly ſatisfied, why the Method, which we traced out to you by Our Meſſage of the twentieth of January, and have ſince ſo often preſſed upon you, as the proper way to compoſe the Diſtractions of this Kingdom, and render it truly happy, hath been hitherto declined, and is at length thought fit to be lookt upon: We now ſee plainly (and deſire that you, and all other Our good Subjects, ſhould do ſo too) that the Cavalliſts of this Buſineſſe, have, with great prudence, reſerved themſelves untill due preparations ſhould be made for their deſigne.

If they had unſeaſonably vented ſuch Propoſitions, as the Wiſdom and modeſty of your

Predeceſſors never thought fit to offer to any of Our Progenitors, nor We in honour or regard to Our Regall Authoritie (which God hath intruſted Us with for the good of Our people) could receive without juſt indignation, (and ſuch many of your preſent Propoſitions are) their hopes would ſoon have been blaſted, and thoſe perſons to whom Offices, Honours, Power and Commands were deſigned, by ſuch ill-timing of their Buſineſſe, would have failed of their expectation, not without a brand upon the attempt: Therefore, before any of this nature ſhould appear, they have (certainly with great Wiſdom in the conduct of it) thought fit to remove a troubleſome rub in their way, the Law: To this end (that they might undermine the very foundations of it) a new Power hath been aſſumed to interpret and declare Laws without Us, by extemporary Votes, without any caſe judicially before either Houſe, (which is in effect the ſame thing as to make Laws without Us) Orders and Ordinances made onely by both Houſes (tending to a pure Arbitrary power) were preſſed upon the people, as Laws, and their obedience required to them.

Their

Their next step was to erect an upstart Authority without Us (in whom, and onely in whom, the Laws of this Realm have placed that power) to command the Militia; (very considerable to this their designe) In further Order to it, they have wrested from Us Our Magazine and Town of Hull, and destrid Sir John Hotham in his bold-faced Treason: They have prepared and directed to the people, unprecidented Invectives against Our Government, thereby (as much as lay in their power) to weaken Our just Authoritie and due esteem amongst them: They have as injuriously, as presumptuously (though We conceive by this time Impudence it self is ashamed of it) attempted to cast upon Us Aspersions of an unheard of nature, as if We had favoured a Rebellion in Our own bowels: They have likewise broached new Doctrine, That we are obliged to passe all Laws that shall be offered to Us by both Houses (howsoever Our own Judgement and Conscience shall be unsatisfied with them) a point of policie, as proper for their present businesse, as destructive to all Our Rights of Parliament: And so with strange shamelesnesse will forget a

clause

clause in a Law still in force, made in the second yeer of King Henry the fifth, wherein both Houses of Parliament do acknowledge, That it is of the Kings Regalitie to grant or deny such of their Petitions as pleaseth himself. They have interpreted Our necessary Guard, legally assembled for the defence of Us and Our Childrens Persons, against a Traitor in open Rebellion against Us, to be with intent to levie War against Our Parliament (the thought whereof Our very soul abhorreth) thereby to render Us odious to Our people. They have so awed Our good Subjects with Pursuivants, long chargeable Attendance, heavie Censures, & illegall Imprisonments, that few of them durst offer to present their tendernesse of Our sufferings, their own just grievances, and their sense of those violations of the Law (the birthright of every Subject of this Kingdom) though in an humble Petition directed to both Houses; and if any did, it was stifled in the birth, called Sedition, and burnt by the common Hangman. They have restrained the attendance of Our ordinary and necessary houshold servants, and seized upon those small sums of Money which Our credit had provided to buy

buy Us Bread; With Injunctions, That none shall be suffered to be conveyed or returned to Us to York, or any of Our Peers or Servants with Us; so that (in effect) they have blocked Us up in that County. They have filled the ears of the people with the noise of Fears and Jealousies (though taken up upon trust) tales of Skippers, Salt-Fleets, and such like, by Which alarms they might prepare them to receive such impressions as might best advance this Designe, When it should be ripe. And now, it seems they, think We are sufficiently prepared for these bitter Pills, We are in a handsome posture to receive these humble desires (Which probably are intended to make Way for a superfetation of a (yet) higher nature (if We had not made this discovery to you) for they doe not tell Us this is all:) In them We must observe, That these Contrivers (the better to advance their true ends) disguised, as much as they could their intents, With a mixture of some things really to be approved by every honest man; others, specious and popular and some Which are already granted by Us: All Which are cunningly twisted and mixed with those other things of their main de-

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ſigne of ambition and private Intereſt, in hope that at the firſt view, every eye may not ſo clearly diſcern them in their proper colours.

We would not be underſtood, That we intend to fix this Deſigne upon both, or either Houſe of Parliament, We utterly profeſſe againſt it, being moſt confident of the Loyaltie, good Affections, and Integritie of the Intentions of that great Bodie; and knowing well, That very many of both Houſes were abſent, and many diſſented from all thoſe particulars We complain of: But we do beleeve, and accordingly profeſſe to all the world, That the malignity of this Deſigne (as dangerous to the Laws of this Kingdom, the Peace of the ſame, and the Liberties of all Our good Subjects, as to Our Self and Our juſt Prerogative) hath proceeded from the ſubtill Informations, miſchievous Practiſes, and evill Counſels, of ambitious, turbulent Spirits, diſaffected to Gods true Religion, and the unity of the Profeſſors thereof, Our Honour and Safety, and the publike Peace and Proſperitie of Our people, not without a ſtrong Influence upon the very Actions of both Houſes: But how faultie ſoever others are, We ſhall (with

Gods

Gods assistance) endeavour to discharge Our dutie with uprightnesse of heart: And therefore since these Propositions come to Us in the name of both Houses of Parliament, we shall take a more particular notice of every of them.

If the 1. 2. 3. 4. 5. 9. 10. 15. 16. 19. Demands had been writ and printed in a tongue unknown to Us and Our people, it might have been possible we and they might have charitably beleeved the Propositions to be such, as might have been in Order to the ends pretended in the Petition, (to wit) The establishing of Our Honour and Safetie, the welfare and securitie of Our Subjects and Dominions, & the removing those Jealousies and Differences, which are said to have unhappily fallen betwixt Us and Our people, and procuring both Us and them a constant course of Honour, Peace, and Happinesse: But being read and understood by all, we cannot but assure Our Self, that this Profession joyned to these Propositions, will rather appear a Mockery and a Scorn: The Demands being such, as we were unworthy of the trust reposed in Us by the Law, and of Our descent, from so many great and fa-

mous Anceſtors, if We could be brought to abandon that power which onely can inable Us to perform What we are ſworn to, in protecting Our people and the Laws, and ſo aſſume others into it, as to deveſt Our Self of it; although not onely Our preſent condition (Which it can hardly be) were more neceſſitous then it is, and We were both vanquiſht, and a Priſoner, and in a Worſe condition then ever the moſt unfortunate of Our Predeceſſors have been reduced to, by the moſt criminall of their Subjects: And though the Bait laid to draw Us to it, and to keep Our Subjects from Indignation at the mention of it, The promiſes of a plentifull and unparallel'd Revenue, were reduced from generalls (which ſignifie nothing) to clear and certain particulars, ſince ſuch a Bargain would have but too great a reſemblance of that of Eſau's, if we ſhould part with ſuch Flowers of Our Crown as are Worth all the reſt of the Garland, and have been tranſmitted to Us from ſo many Anceſtors, and have been found ſo uſefull and neceſſary for the Welfare and ſecurity of Our Subjects, for any preſent neceſſitie, or for any low and ſordid conſiderations of Wealth and gain:

gain: And therefore all Men knowing that those accommodations are most easily made and most exactly observed, that are grounded upon reasonable and equall Conditions; We have great cause to believe, That the Contrivers of these had no intention of setling any firm Accommodation; but to increase those Jealousies, and widen that division, which (not by Our fault) is now unhappily fallen between Us and both Houses.

It is asked, That all the Lords, and others of Our Privy Councell, and such (We know now what you mean by such, but We have cause to think you mean all) great Officers and Ministers of State, either at home, or beyond the Seas, (for Care is taken to leave out no person or place, that Our dishonour may be sure not to be bounded within this Kingdom, though no subtill Insinuations at such a distance can probably be believed to have been the cause of Our distractions and Dangers) should be put from Our Privie Councell, and from those Offices and Imployments, unlesse they be approved by both Houses of Parliament, how faithfull soever we have found them to Us and the Publike, and how far

soever they have been from offending against any Law, the onely Rule they had, or any others ought to have to walk by. We therfore, to this part of this Demand, return you this Answer, That We are willing to grant that they shall take a larger Oath then you your selves desire in your eleventh Demand, for maintaining not of any part but of the Whole Law; and We have and do assure you, that We will be carefull to make election of such persons in those places of Trust, as shall have given good Testimonies of their abilities and integrities, and against whom there can be no just cause of exception, whereon reasonably to ground a diffidence, that if We have, or shall be mistaken in Our election, we have, and do assure you, That there is no man so neer to Us in place or affection, whom We will not leave to the Justice of the Law, if you shall bring a particular Charge and sufficient Proofs against him; and that We have given you (the best pledge of the effects of such a promise on Our part, and the best securitie for the performance of their duty on theirs) a Triennial Parliament, the apprehension of Whose Justice will, in all probability, make them wary how they

they provoke it, and Us wary how we chuse such, as by the discoverie of their faults may in any degree seem to discredit Our election. But that, without any shadow of a fault objected, onely perhaps because they follow their conscience, and preserve the established Lawes, and agree not in such Votes, or assent not to such Bills, as some persons, who have now too great an Influence even upon both Houses, judge or seem to judge, to be for the Publique good, and as are agreeable to that new Utopia of Religion and Government, into which they endevour to transform this Kingdom; (for we remember what Names, and for what Reasons you left out in the Bill offered Us concerning the Militia, which you had your selves recommended in the Ordinance) We will never consent to the displacing of any, whom for their former merits from, and affection to Us and the publike, we have intrusted, since we conceive, That to do so, would take away both from the affection of Our Servants, the care of Our Service, and the honour of Our Justice. And we the more wonder, that it should be askt by you of Us, since it appears by the twelfth Demand,

That

That your selves count it reasonable, after the present turn is served, That the Judges and Officers, who are then placed, may hold their places quam diu se bene gesserint; and We are resolved to be as careful of those We have chosen, as you are of those you would chuse, and to remove none, till they appear to Us to have otherwise behaved themselves, or shall be evicted by legall proceedings to have done so.

But this Demand (as unreasonable as it is) is but one link of a great Chain, and but the first round of that Ladder, by which Our Just, Ancient, Regall Power is endeavoured to be fetch'd down to the ground: For it appears plainly, That it is not with the persons now chosen, but with Our chusing, that you are displeased: For you demand, That the persons put into the places and imployments of those, who shall be removed, may be approved by both Houses; which is so far (as to some it may at first sight appear) from being lesse then the power of nomination, that of two things (of which We will never grant either) We would sooner be content, That you should nominate, and We approve, then you approve, and We nominate; the

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meer nomination being ſo far from being any thing, That if We could do no more, We would never take the pains to do that, when We ſhould onely hazard thoſe, whom We eſteemed, to the ſcorn of a refuſall, if they hapned not to be agreeable, not onely to the Judgement, but to the Paſſion, Intereſt, or Humour of the preſent major part of either Houſe: Not to ſpeak now of the great Factions, Animoſities, and Diviſions which this Power would introduce in both Houſes, between both Houſes, and in the ſeverall Countreys, for the choice of perſons to be ſent to that place where that power was, and between the perſons that were ſo choſen: Neither is this ſtrange Potion preſcribed to Us onely for once, for the cure of a preſent, preſſing, deſperate Diſeaſe, but for a Diet to Us and Our Poſteritie: It is demanded, That Our Councellors, all chief Officers both of Law and State, Commanders of Forts and Caſtles, and all Peers hereafter made (as to Voting, without which how little is the reſt:) be approved of (that is, choſen) by them from time to time; and rather then it ſhould ever be left to the Crown (to whom it onely doth and ſhall belong) if any place fall void in the intermiſſion of Parliament, the

major part of the approved Councell is to approve them. **Neither is it onely demanded, That we should quit the power and right Our Predecessors have had of appointing Persons in these places, but for Councellors, we are to be restrained as well in the number as in the persons, and a power must be annext to these places, which their Predecessors had not; and indeed if this power were past to them, it were not fit we should be trusted to chuse those who were to be trusted as much as we.**

It is demanded, That such matters as concern the publike, and are proper for the high Court of Parliament (**which is Our great and supream Councell**) may be debated, resolved and transacted onely in Parliament, and not elsewhere, and such as presume to do any thing to the contrary shall be reserved to the Censure and Judgement of Parliament, and such other matters of State, as are proper for Our Privie Councell, shall be debated and concluded by such of Our Nobility (**though indeed, if being made by Us, they may not Vote without the consent of both Houses, we are rather to call them Your Nobility**) and others, as shall be from time to time chosen for that place, by approbation of both Houses of Parliament;

liament; and that no publike Act concerning the affairs of the Kingdom, which are proper for Our Privie Councell, may be esteemed of any validitie, as proceeding from the Royall Authority, unlesse it be done by the Advice and Consent of the major part of Our Councell, attested under their hands: which Demands are of that Nature, that to grant them were in effect at once to depose both Our Self and Our Posteritie.

These being past, we may be waited on bare-headed; we may have Our hand kist; The Stile of Majestie continued to Us, And the Kings Authoritie, declared by both Houses of Parliament, may be still the Stile of your Commands; we may have Swords and Maces carried before Us, and please Our Self with the sight of a Crown and Scepter, (and yet even these Twigs would not long flourish, when the Stock upon which they grew were dead) but as to true and reall Power we should remain but the outside, but the Picture, but the signe of a King. we were ever willing that Our Parliament should Debate, Resolve, & Transact such matters as are proper for them, as far as they are proper for them: And we heartily wish, that they would be as carefull not

to extend their Debates and Resolutions beyond what is proper to them, that multitudes of things punishable, and causes determinable by the Ordinarie Judicatures, may not be entertained in Parliament, and so cause a long, chargeable, fruitlesse attendance of Our people, and (by degrees) draw to you as well all the causes, as all the faults of Westminster-Hall, and divert your proper businesse; That the course of Law be no wayes diverted, much lesse disturbed, as was actually done by the stop of the proceedings against a Riot in Southwark, by Order of the House of Commons, in a time so riotous and tumultuous, as much increased the danger of popular Insolencies, by such a countenance to Riots, and discountenance of Law; That you descend not to the leasure of recommending Lecturers to Churches, nor ascend to the Legislative power, by commanding (the Law not having yet commanded it) that they whom you recommend be received, although neither the Parson nor Bishop do approve of them; And that the Refusers (according to the course so much formerly complained of to have been used at the Councell Table) be not sent for to attend

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to shew cause; At least, that you would consider Conveniencie, if not Law, and recommend none, but who are well known to you to be Orthodox, Learned, and Moderate, or at least such as have taken Orders, and are not notorious depravers of the Book of Common Prayer; A care which appeareth by the Discourses, Sermons and persons of some recommended by you, not to have been hitherto taken, and it highly concerns both you in dutie, and the Common-Wealth in the consequences, that it should have been taken; That neither one estate transact what is proper for two, nor two what is proper for three, and consequently, that (contrary to Our declared Will) Our Forts may not be seized; Our Arms may not be removed; Our Moneys may not be stopt; Our legall Directions may not be countermanded by you, nor we desired to countermand them Our Self, nor such entrances made upon a Reall war against Us, upon pretence of an imaginarie war against you, and a Chimæra of necessitie. So far do you passe beyond your limits, whilest you seem by your Demand to be strangely straitned within them. At least we could have wisht you would have expres-

ſed, What matters you meant as fit to be tranſacted onely in Parl ament, and What you meant by onely in Parliament. You have (of late) been perſwaded by the new doctrines of ſome few, to think that proper for your debates, which hath not uſed to be at all debated within thoſe walls, but been truſted wholly with Our Predeceſſors and Us, and to tranſact thoſe things which without the Regall Authority, ſince there were Kings of this Kingdom, were never tranſacted: It therefore concerns Us the more that you ſpeak out, and that both We and Our people may either know the bottom of your Demands, or know them to be bottomleſſe. What concerns more the Publike, and is more (indeed) proper for the high Court of Parliament, then the making of Laws: which not onely ought there to be tranſacted, but can be tranſacted no where elſe; but then you muſt admit Us to be a part of the Parliament, you muſt not (as the ſence is of this part of this Demand, if it have any) deny the freedom of Our Anſwer, when We have as much right to reject what We think unreaſonable, as you have to propoſe what you think convenient or neceſſary; nor is it poſſible Our Anſwers either to Bills, or any other

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Propoſitions ſhould be wholly free, if we may not uſe the Libertie of every one of you, and of every Subject, and receive advice (without their danger who ſhall give it) from any perſon known or unknown, ſworn or unſworn, in theſe matters in which the Manage of Our Vote is truſted by the Law, to Our own Judgement and Conſcience, which how beſt to inform, is (and ever ſhall be) left likewiſe to Us; and moſt unreaſonable it were that two Eſtates, propoſing ſomething to the Third, that Third ſhould be bound to take no advice, whether it were fit to paſſe, but from thoſe two that did propoſe it. we ſhall ever in theſe things which are truſted wholly to Us by the Law, not decline to hearken to the Advice of Our great Councell, and ſhall uſe to hear willingly the free debates of Our Privie Councell (whenſoever We may be ſuffered to have them for ſending for) and they ſhall not be terrified from that freedom, by Votes (and Brands of Malignants, and Enemies to the State, for adviſing what no Law forbids to adviſe) but we will retain Our Power of admitting no more to any Councell then the Nature of the buſineſſe requires, and of diſcourſing with whom we

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pleaſe, of What We pleaſe, and informing Our Underſtanding by debate With any Perſons, Who may be Well able to Inform and Adviſe Us in ſome particular, though their Qualities, Education or other Abilities may not make them ſo fit to be of Our ſworn Councell, and not tye Our Self up not to hear any more then twenty five (and thoſe not choſen abſolutely by Us) out of a Kingdom ſo repleniſhed With Judicious and Experienced Perſons in ſeverall kindes. And though We ſhall (With the proportionable Conſideration due to them) allwayes Weigh the Advices both of Our Great and Privie Councell, yet We ſhall alſo look upon their Advices, as Advices, not as Commands or Impoſitions; upon them as Our Councellors, not as Our Tutors and Guardians, and upon Our Self as their King, not as their Pupill, or Ward; for Whatſoever of Regality Were by the Modeſtie of Interpretation left in Us in the firſt part of the ſecond Demand, as to the Parliament, is taken from Us in the ſecond part of the ſame, and placed in this new fangled kinde of Councellors, Whoſe power is ſuch, and ſo expreſſed by it, that in all publike Acts concerning

cerning the Affairs of this Kingdom, which are proper for Our Privy Councell (for whose Advice all publike Acts are sometimes proper, though never necessary) they are desired to be admitted joint Patentees with Us in the Regalitie, and it is not plainly expressed whether they mean Us so much as a single Vote in these Affairs: But it is plain they mean Us no more at most then a single Vote in them, and no more power then every one of the rest of Our Fellow Councellors; onely leave to Us, out of their respect and duty, (and that onely is left of all Our ancient Power) a Choice, whether these that are thus to be joyned with (or rather set over) Us, shall be fifteen, or twenty five; and great care is taken that the Oath which these Men shall take, shall be such, in the framing the form of which (though sure we are not wholly unconcerned in it) we may be wholly excluded, and that wholly reserved to be agreed upon by both Houses of Parliament.

And to shew that no more Care is taken of Our safetie, then of Our Power, after so great indignities offered to Us, and countenanced by those who were most obliged to resent them: After Our Town and Fort

kept from Us (from which, if it were no otherwise Ours then the whole Kingdom is, We can no more legally be kept out, then out of Our whole Kingdom, which sure your selves will not deny to be Treason) Our Arms, Our Goods sent away, and Our Money stopt from Us, Our Guards (in which we have no other Intention then to hinder the end of these things from being proportionable to their beginnings) are not onely desired to be dismissed before satisfaction for the Injurie, punishments of the Injurers, and care taken for Our future Securitie from the like: But it is likewise desired (and for this Law is pretended, and might as well have been for the rest, which yet with some ingenuitie are it seems acknowledged to be but Desires of Grace) that we shall not for the future raise any Guards or extraordinarie Forces, but in case of actuall Rebellion or Invasion, which if it had been Law, and so observed in the time of Our famous Predecessors, few of those Victories which have made this Nation famous in other parts, could have been legally atchieved, nor could Our blessed Predecessor Queen Elizabeth have so defended Her self in 88. And

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if no Forces must be levied till Rebellions and Invasions (which will not stay for the calling of Parliaments, and their consent for raising Forces) be actuall, they must undoubtedly (at least most probably) be effectuall and prevalent.

And as neither care is taken for Our Rights, Honour, nor safetie as a Prince, so Our Rights as a private Person are endeavoured to be had from Us, it being asked, that it may be unlawfull and unpunishable, not onely to conclude, but even to treat of any Marriage with any Person for Our own Children, or to place Governours about them, without consent of Parliament, and in the intermission of those, without the consent of Our good Lords of the Councell, that we may not onely be in a more despicable state then any of Our Predecessors, but in a meaner and viler condition then the lowest of Our Subjects, who value no libertie they have more, then that of the free Education and Marriage of their Children, from which we are asked to debar Our Self, and have the more reason to take it ill, that we are so, because for Our choice of a Governour for Our Son, and of a Husband for Our Daughter (in which the Protestant

Religion was Our principall Consideration) We conceived We had reason to expect your present thanks, and the increase of your future trusts.

We suppose these Demands by this time to appear such as the Demanders cannot be supposed to have any such reall fear of Us as hath been long pretended, they are too much in the style, not onely of equals, but of Conquerors, and as little to be intended for removing of Jealousies (for which end they are said to be asked, and that is not as Merchants ask at first much more then they will take, but as most necessary to effect it, which (if they be) God help this poor Kingdom, and those who are in the hands of such Persons, whose Jealousies nothing else will remove) which indeed is such a way, as if there being differences and suits between two persons, whereof one would have from the other severall parcells of his ancient Land, he should propose to him by way of Accommodation, that he would quit to him all those in question, with the rest of his Estate, as the most necessary and effectuall means to remove all those suits and differences. But We call God to witnesse, that

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as for Our Subjects ſake theſe Rights are veſted in Us, ſo for their ſakes, as well as for Our own, We are reſolved not to quit them, nor to ſubvert (though in a Parliamentary way) the ancient, equall, happy, well-poyſed, and never-enough commended Conſtitution of the Government of this Kingdom, nor to make Our Self of a King of England a Duke of Venice, and this of a Kingdom a Republique.

There being three kindes of Government amongſt men, Abſolute Monarchy, Ariſtocracy and Democracy, and all theſe having their particular conveniencies and inconveniencies: The experience and wiſdom of your Anceſtors hath ſo moulded this out of a mixture of theſe, as to give to this Kingdom (as far as humane prudence can provide) the conveniencies of all three, without the inconveniencies of any one, as long as the Balance hangs even between the three Eſtates, and they run joyntly on in their proper Chanell (begetting Verdure and Fertilitie in the Meadows on both ſides) and the overflowing of either on either ſide raiſe no deluge or Inundation. The ill of abſolute Monarchy is Tyrannie, the ill of Ariſtocracy is Faction

and Division, the ills of Democracy are Tumults, Violence and Licentiousnesse. The good of Monarchy is the uniting a Nation under one Head to resist Invasion from abroad, and Insurrection at home: The good of Aristocracie is the Conjunction of Counsell in the ablest Persons of a State for the publike benefit: The good of Democracy is Liberty, and the Courage and Industrie which Libertie begets.

In this Kingdom the Lawes are joyntly made by a King, by a House of Peers, and by a House of Commons chosen by the People, all having free Votes and particular Priviledges: The Government according to these Lawes is trusted to the King, Power of Treaties of war and Peace, of making Peers, of chusing Officers and Councellors for State, Judges for Law, Commanders for Forts and Castles, giving Commissions for raising men to make War abroad, or to prevent or provide against Invasions or Insurrections at home, benefit of Confiscations, power of pardoning, and some more of the like kinde are placed in the King. And this kinde of regulated Monarchie having this power to preserve that Authoritie, without

out which it would be disabled to preserve the Laws in their Force, and the Subjects in their Liberties and Proprieties, is intended to draw to him such a Respect and Relation from the great Ones, as may hinder the ills of Division and Faction, and such a Fear and Reverence from the people, as may hinder Tumults, Violence, and Licentiousnesse. Again, that the Prince may not make use of this high and perpetuall power to the hurt of those for whose good he hath it, and make use of the name of Publike Necessitie for the gain of his private Favourites and Followers, to the detriment of his People, the House of Commons (an excellent Conserver of Libertie, but never intended for any share in Government, or the chusing of them that should govern) is solely intrusted with the first Propositions concerning the Levies of Moneys (which is the sinews as well of Peace, as War) and the Impeaching of those, who for their own ends, though countenanced by any surreptitiously gotten Command of the King, have violated that Law, which he is bound (When he knows it) to protect, and to the protection of which they were bound to advise him, at least not to serve him

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in the Contrary. And the Lords being trusted with a Judicatory power, are an excellent Screen and Bank between the Prince and People, to assist each against any Incroachments of the other, and by just Judgements to preserve that Law, which ought to be the Rule of every one of the three. For the better enabling them in this, beyond the Examples of any of Our Ancestors, We were willingly contented to Oblige Our Self, both to call a Parliament every three yeers, and not to dissolve it in fiftie dayes, and for the present exigent, the better to raise Money, and avoid the pressure (no lesse grievous to Us then them) Our people must have suffered by a longer continuance of so vast a charge as two great Armies, and for their greater certaintie of having sufficient time to remedie the inconveniencies arisen during so long an absence of Parliaments, and for the punishment of the Causers and Ministers of them, We yeelded up Our Right of dissolving this Parliament, expecting an extraordinarie moderation from it in gratitude for so unexampled a Grace, and little looking that any Malignant Partie should have been encouraged or enabled to have perswaded them,

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first to countenance the Injustices and Indignities we have endured, and then by a new way of satisfaction for what was taken from Us, to demand of Us at once to Confirm what was so taken, and to give up almost all the rest.

Since therefore the Power Legally placed in both Houses is more then sufficient to prevent and restrain the power of Tyrannie, and without the power which is now asked from Us, we shall not be able to discharge that Trust which is the end of Monarchie, since this would be a totall Subversion of the Fundamentall Laws, and that excellent Constitution of this Kingdom, which hath made this Nation so many yeers both famous and happie to a great degree of Envie; since to the power of punishing (which is alreadie in your hands according to Law) if the power of Preferring be added, we shall have nothing left for Us, but to look on; since the incroaching of one of these Estates upon the power of the other, is unhappie in the effects both to them and all the rest; since this power of at most a joynt Government in Us with Our Councellors (or rather Our Guardians) will return Us

to the worſt kinde of Minoritie, and make Us deſpicable both at home and abroad, and beget eternall Factions and Diſſentions (as deſtructive to publike Happineſſe as War) both in the choſen, and the Houſes that chuſe them, and the people who chuſe the Chuſers; ſince ſo new a power will undoubtedly intoxicate perſons who were not born to it, & beget not onely Diviſions among them as equals, but in their contempt of Us as become an equall to them, and Inſolence and Injuſtice towards Our people, as now ſo much their inferiors, which will be the more grievous unto them, as ſuffering from thoſe who were ſo lately of a neerer degree to themſelves, and being to have redreſſe onely from thoſe that placed them, and fearing they may be inclined to preſerve what they have made, both out of kindneſſe and policie; ſince all great Changes are extreamly inconvenient, and almoſt infallibly beget yet greater changes, which beget yet greater Inconvenientcies.

Since as great an one in the Church muſt follow this of the Kingdom; Since the ſecond Eſtate would in all probabilitie follow the Fate of the firſt, and by ſome of the ſame tumbulent ſpirits Jealouſies would be ſoon

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raiſed againſt them, and the like Propoſitions for reconciliation of Differences would be then ſent to them, as they now have joyned to ſend to Us, till (all power being veſted in the Houſe of Commons, and their number making them incapable of tranſacting Affairs of State with the neceſſary Secrecie and Expedition; theſe being retruſted to ſome cloſe Committee) at laſt the Common people (who in the meantime muſt be flattered, and to whom Licence muſt be given in all their wilde humours, how contrary ſoever to eſtabliſhed Law, or their own reall Good) diſcover this Arcanum Imperii, That all this was doue by them, but not for them, grow weary of Journey-work, and ſet up for themſelves, call Parity and Independence, Liberty; devour that Eſtate which had devoured the reſt; Deſtroy all Rights and Propieties, all diſtinctions of Families and Merit; And by this meanes this ſplendid and excellently diſtinguiſhed form of Government, end in a dark equall Chaos of Confuſion, and the long Line of Our many noble Anceſtors in a Jack Cade, or a Wat Tyler.

For all theſe Reaſons to all theſe Demands Our Anſwer is, Nolumus Leges Angliæ mutari:

But this we promise, that we will be as carefull of preserving the Laws in what is supposed to concern wholly Our Subjects, as in what most concerns Our self: For indeed we professe to beleeve, that the preservation of every Law concerns Us, those of Obedience being not secure, when those of Protection are violated; And we being most of any injured in the least violation of that, by which we enjoy the highest Rights and greatest Benefits, and are therefore obliged to defend no lesse by Our Interest, then by Our Duty, and hope that no Jealousies to the contrary shall be any longer nourished in any of Our good people, by the subtill insinuations, and secret practices of men, who for private ends are disaffected to Our Honour and Safety, and the Peace and Prosperity of Our People. And to shew you, that no just indignation at so reproachfull offers shall make Us refuse to grant What is probable to conduce to the good of Our good People, because of the ill company it comes in, We will search carefully in this heap of unreasonable Demands, for so much as we may (complying with Our Conscience, and the duty of Our Trust) assent unto, and shall accordingly agree to it.

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In pursuance of which Search, in the fourth Proposition, under a Demand which would take from Us that trust which God, Nature, and the Laws of the Land have placed in Us, and of which none of you could endure to be deprived, We finde something to which we give this Answer, That we have committed the principall places about Our Children to persons of Qualitie, Integritie and Pietie, with speciall regard that their tender yeers might be so seasoned with the Principles of the true Protestant Religion, as (by the blessing of God upon this Our care) this whole Kingdom may in due time reap the fruit thereof: And as we have been likewise very carefull in the choice of Servants about them, that none of them may be such, as by ill Principles, or by ill Examples to crosse Our endeavours for their Pious and Vertuous Education, so if there shall be found (for all Our care to prevent it) any person about Our Children (or about Us, which is more then you aske) against whom both Houses shall make appear to Us any just exception, we shall not onely remove them, but thank you for the Information; Onely we shall expect, that you shall be likewise

carefull that there be no under hand dealing by any to seek faults, to make room for others to succeed in their places.

For the fifth Demand, as we will not suffer any to share with Us in Our power of Treaties, which are most improper for Parliaments, and least in those Treaties in which we are neerliest concerned, not onely as a King but as a Father, yet we do (such is Our desire to give all reasonable sattisfaction) assure you by the word of a King, that we shall never propose or entertain any Treaty whatsoever for the marriage of any of Our Children, without due regard to the true Protestant Profession, the good of Our Kingdoms, and the honour of Our Family.

For the sixth Demand, concerning the Laws in force against Jesuites, Priests, and Popish Recusants, We have by many of Our Messages to you, by Our voluntarie promise to you, so solemnly made never to pardon any Popish Priest, by Our strict Proclamations lately published in this point, and by the publike Examples which we have made in that case since Our Residence at York, and before at London, sufficiently expressed Our Zeal herein. Why do you then ask that in which Our

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own Inclination hath prevented you: And if you can yet finde any more effectuall Course to disable them from Disturbing the State or eluding the Law by trusts or otherwise, We shall willingly give Our Consent to it.

For the seventh, concerning the Votes of Popish Lords, We understand that they in discretion have withdrawn themselves from the Service of the House of Peers, (and had done so when use was publikely made of their names to asperse the Votes of that House, which was then counted as Malignant as those (Who are called Our Unknown and Unsworn Councellors) are now) neither do We conceive that such a positive Law against the Votes of any Whose blood gives them that right, is so proper in regard of the Priviledge of Parliament, but are content, that so long as they shall not be conformable to the Doctrine and Discipline of the Church of England, they shall not be admitted to sit in the House of Peers, but onely to give their Voyces to such Protestant Lords as they shall chuse, Who are to dispose of them as they themselves shall think fit, without any Reference at all to the Giver.

As to the desires for a Bill for the Education of the

the Children of Papists by Protestants in the Protestant Profession, many about Us can witnesse with Us, That we have often delivered Our Opinion, That such a Course (with Gods blessing upon it) would be the most effectuall for the rooting out of Popery out of this Kingdom; we shall therefore thank you for it, and encourage you in it, and, when it comes unto Us, do Our Dutie; and we heartily wish, for the publike good, that the time you have spent in making Ordinances without Us, had been imployed in preparing this and other good Bills for Us.

For the eighth, touching The Reformation to be made of the Church-Government and Liturgie, we had hoped, that what we had formerly declared concerning the same, had been so sufficiently understood by you and all good Subjects, that we should not need to have expressed Our Self further in it. We told you in Our Answers to your Petition presented to Us at Hampton-Court the first of December, That for any illegall Innovations which may have crept in, We should willingly concur in the removall of them; That if Our Parliament should advise Us to call a Nationall Synode, which may duely examine such Ceremonies as give just

cause

cauſe of Offence to any, We ſhould take it into Conſideration, and apply Our Self to give due ſatisfaction therein; That We were perſwaded in our Conſcience, That no Church could be found upon the Earth, that profeſſeth the true Religion with more puritie of Doctrine, then the Church of *England* doth, nor where the Government and Diſcipline are joyntly more beautified, and free from Superſtition, then as they are here eſtabliſhed by Law; **Which (by the grace of God) We will with Conſtancie maintain (While We live) in their Puritie and Glorie, not onely againſt all Invaſions of Poperie, but alſo from the Irreverence of thoſe many Schiſmaticks and Separatiſts, wherewith of late this Kingdom and Our City of** London **abounds, to the great diſhonour and hazard both of Church and State; For the ſuppreſſion of whom We required your timely and active aſſiſtance. We told you in Our firſt Declaration, printed by the advice of Our Privie Councell,** That for differences amongſt our ſelves for matters indifferent in their own nature concerning Religion, We ſhould in tenderneſſe to any number of our loving Subjects very willingly comply with the advice of our Parliament, that ſome Law might be made for the exemption of tender Conſciences from puniſhment

niſhment or proſecution for ſuch Ceremonies, and in ſuch Caſes, which by the judgement of moſt men are held to be matters indifferent, and of ſome to be abſolutely unlawfull; Provided, that this caſe ſhould be attempted and purſued with that modeſtie, temper, and ſubmiſſion, that in the mean time the peace and quiet of the Kingdom be not diſturbed, the Decencie and Comelineſſe of Gods Service diſcountenanced, nor the Pious, Sober, Devout actions of thoſe Reverend Perſons who were the firſt Labourers in the bleſſed Reformation, or of that time, be ſcandalled and defamed. **And we heartily wiſh, that others, whom it concerned, had been as ready (as their duty bound them, though they had not received it from Us) to have purſued this Caution, as we were, and ſtill are willing and ready to make good every particular of that Promiſe. Nor did we onely appear willing to joyn in ſo good a Work, when it ſhould be wrought Us, but preſt and urged you to it by Our Meſſage of the fourteenth of February, in theſe words,** And becauſe His Majeſtie obſerves great and different troubles to ariſe in the hearts of His People, concerning the Government and Liturgie of the Church, His Majeſtie is willing to declare, That He will refer the whole conſideration to the wiſdom of his Parliament, which

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He desires them to enter into speedily, that the present distractions about the same may be composed: but desires not to be pressed to any single Act on His part, till the whole be so digested and setled by both Houses, that His Majesty may clearly see what is fit to be left, as well as what is fit to be taken away: Of which We the more hoped of a good successe to the generall sattsfaction of Our people, because you seem in this Proposition to desire but a Reformation, and not (as is daily preached for as necessary in those many Conventicles which have within these nineteene moneths begun to swarm; and which, though their Leaders differ from you in this opinion, yet appear to many as countenanced by you, by not being punished by you, (few else, by reason of the Order of the House of Commons of the ninth of September, daring to do it a destruction of the present Discipline and Liturgie. And We shall most cheerfully give Our best assistance for raising a sufficient maintenance for preaching Ministers, in such course as shall be most for the encouragement and advancement of Piety and Learning.

For the Bills you mention, and the Consultation you intimate, knowing nothing of the particular matters of the one (though We

like the Titles well) nor of the manner of the other, but from an Informer (to whom we give little credit, and We wish no man did more) common Fame, We can say nothing till We see them.

For the eleventh, We would not have the Oath of all Privie Councellors and Judges straitned to particular Statutes of one or two particular Parliaments, but extend to all Statutes of all Parliaments, and the whole Law of the Land, and shall willingly consent that an enquirie of all the breaches and violations of the Law may be given in charge by the Justices of the Kings Bench every Terme, and by the Judges of Assize in their Circuits, and Justices of Peace at the Sessions to be presented and punished according to Law.

For the seventeenth, We shall ever be most ready, (and We are sorry it should be thought needfull to move us to it) not onely to joyne with any (particularly with the States of the united Provinces, of which We have given a late proofe in the Match of Our Daughter) for the defence and maintenance of Protestant Religion, against all designes and attempts of the Pope and his Adherents, but singly (if need were) to oppose with Our life and fortune all such Designes

ſignes in all other Nations, were they joyned: And that for Conſiderations of Conſcience, far more then any temporall end of obtaining acceſſe of ſtrength & reputation, or any naturall end of reſtoring our Royall Siſter and her Princely Iſſue to their dignities and Dominions though theſe be likewiſe much conſidered by us.

For the eighteenth, It Was not Our fault, that an Act Was not paſſed to cleere the Lord *Kymbolton*, and the five Members of the Houſe of Commons, but yours, Who inſerted ſuch Clauſes into both the Preamble and Act (perhaps perſwaded to it by ſome who wiſh not that you ſhould in any thing receive ſatisfaction from Us) as by paſſing the Preamble we muſt have Wounded Our Honour againſt Our Conſcience, and by another Clauſe have admitted a Conſequence, from which we could never have been ſecured, by declaring, That no Member of either Houſe, upon any Accuſation of Treaſon, could have his Perſon ſeized without the Conſent of that Houſe, of which he is a Member, though the known Law be, That Priviledge of Parliament extends not to Treaſon, and if it did, any Member (the Houſe being for a ſhort time adjourned, and ſo their Conſent not being ſo had) how treaſonable ſoever his

Intentions were, how cleerly soever known, and how suddenly soever to be executed, must have fair leave given him to go on and pursue them, no way, how legall soever, after the passing such a Clause, being left to prevent it.

To conclude, We conjure you and all men to rest satisfied with the truth of Our Professions, and the Realitie of Our Intentions; not to ask such things as deny themselves; That you declare against Tumults, and punish the Authors; That you allow Us Our Propriety in Our Towns, Arms and Goods, and Our share in the Legislative Power, which would be counted in Us, not onely breach of Privilege, but Tyrannie and Subversion of Parliaments to deny to you: And when you shall have given Us satisfaction upon those persons who have taken away the One, and recalled those Declarations (particularly that of the six and twentieth of May) and those in the point of the Militia, (Our just Rights, wherein We will no more part with then with Our Crown, lest We inable others by them to take that from Us) which would take away the other; and declined the beginnings of a War against Us, under pretence of Our Intention of making

One

One against you: As we have never oppoſed the firſt part of the thirteenth Demand, ſo we ſhall be ready to concur with you in the latter.

And being then confident that the Credit of thoſe Men, who deſire a generall Combuſtion, will be ſo weakned with you, that they will not be able to do this Kingdom any more harm, we ſhall be willing to grant Our generall Pardon, with ſuch Exceptions as ſhall be thought fit, and ſhall receive much more joy in the hope of a full and conſtant Happineſſe of Our People in the True Religion, and under the Protection of the Law, by a bleſſed Union betwen Us and Our Parliament (ſo much deſired by Us) then in any ſuch increaſe of Our Own Revenue (how much ſoever beyond former Grants) as (when Our Subjects were wealthieſt) Our Parliament could have ſetled upon Us.

FINIS.